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The American Friend

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Vol. XVI. No. 23

An Editorial Perspective

THE EDITOR

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WOMEN RALLY TO WORLD PEACE PROPOSALS

With the slogan "Build Friendships not War Ships for National Defense" women on a country-wide scale are rallying to give widespread publicity to the peace proposals at present before the United States and other countries. In a letter sent out by Mrs. John H. Finley, acting President of the National Board, Y.W.C.A., she says that the campaign is similar to that now being carried on by women in France and Germany. In Great Britain, twenty-three organizations are at work in behalf of the proposed treaties. The aim of the American campaign is to arouse public interest in the present peace proposals following M. Briand's offer of peace between France and the United States. Plans are under way for state conferences of women in forty-eight states. These will be called by organizations cooperating in the national "Cause and Cure of War Conference" held yearly at Washington, D. C. Headquarters have been established in the Grand Central Terminal Building, New York. The National Board, Y. W. C. A., is one of those participating. At its recent national convention a resolution favoring the multilateral treaty was passed.

VOTERS' CAMPAIGN INFORMATION SERVICE

Much appreciation is being expressed for the splendid service rendered by the National Broadcasting Company and the National League of Women Voters each Tuesday evening from 7 to 7:30 (Eastern Daylight Saving Time) in broadcasting addresses over the Red Network stations. Authorities differing in their points of view have discussed flood control, power, the World Court, the farm problem, prohibition, unemployment, historic campaigns, how we nominate our presidents, legislative machinery, and kindred subjects, and every second week "What Congress is Doing." The president of the broadcasting company writes: "I believe that the program of the League of Women Voters is the finest service other than religious that we are rendering to the American people." The theme for Tuesday, June 5, was How Party Platforms Are Made, and for June 19 it will be the Party Conventions—A Review and a Forecast. The service for June 12 and June 26 will be omitted during the broadcast of the Republican National Convention. "The Voters' Service programs fill a long-felt need as it gives up to the minute activities by authorities worth while."

Thank You!

The income of the Foreign Mission Board from living Friends was $89401.59. The Board's bank indebtedness was reduced from $15,695 to $10,803 during the year.

To all who have given regularly and generously the Foreign Mission Board wishes to say a hearty *Thank You.*

Let us all work to make the coming year better than the past year.

AMERICAN FRIENDS BOARD
FOREIGN MISSIONS
101 SOUTH EIGHTH STREET
RICHMOND, INDIANA

HOW WE SLEEP AND WHAT EFFECTS IT

It is not true to the facts that the harder a man works the "deeper" does he sleep, or that women are more restless than men. At least these are not the findings of Dr. H. M. Johnson, of the Mellon Institute of Industrial Research at Pittsburgh, Pa. He also finds that college youths and men whose work is less exacting sleep more quietly than those of middle age who are engaged in interesting and productive intellectual effort. Experiments made by Dr. Johnson show, he claims, that sleep is a rhythmic process, fluctuating between quiet and restlessness, with the greatest "depth," or minimum of activity, coming usually within half to three-quarters of an hour after retiring. "Thereafter," he said, "is to be noted a fairly regular, wavelike alternation of relative activity and quiet, the rhythmic tendency being combined with a tendency toward constant, or constantly changing, variation. The activity pattern is fairly characteristic of the individual subject. . . . It undergoes striking changes in anxiety and in different phases of cyclical nervous disorders, so that the information may prove useful in diagnosis. . . . The mean level of activity varies among healthy persons through a range, relatively, of four to one."

THE AMERICAN PEACE SOCIETY CENTENARY

Beginning on the morning of May 7 the initial session of the American Peace Society Centenary at Cleveland, Ohio, was held in the public auditorium with a seating capacity of 15,000. Approximately 8,000 of the audience consisted of high school children, and one of the most impressive events was that of the cordial handshake of the German and French Ambassadors as they met publicly on the platform. The British Ambassador was also of the group and all three made appropriate addresses. Dr. Nansen, the intrepid explorer and humanitarian, told in graphic manner of his great service in exchanging prisoners of war following the Armistice in 1918. The six finals of the Ohio Inter-Collegiate Peace Oratorical Contest would do credit to any well organized pacifist group. The speakers were fearless in pointing out weak spots in the policies of nations which have to do with peace and war, and constructive remedies were suggested.

PRESBYTERIANS CONSIDER IMPORTANT TOPICS

Three topics set for discussion at the general assembly of the Presbyterian Church in the United States, meeting at Tulsa, Oklahoma, were prohibition, divorce and church unity. A plan also for a merger within the assembly organization was considered by which the board of trustees and a board of directors would be given unified control with power to govern and enforce its decisions. Another resolution would demand that a change be made in church law to eliminate desertion as a basis for divorce, infidelity to be the sole legitimate reason for divorce action.

ARCHEOLOGISTS UNEARTH ANCIENT TEMPLE

The joint expedition of the American School of Oriental Research at Bagdad and Harvard University has unearthed at Yargon Tepa, near Kirkuk, Irak, in Mesopotamia, an enormous temple believed by Dr. Edward Chiera, head of the expedition, to have been buried for 3500 years. Eighty-four large rooms of the temple have already been excavated, yielding among other things of value more than 1200 tablets.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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An Editorial Perspective

AS announced in last week's issue, the Editor of THE AMERICAN FRIEND has been re-elected for another five-year period. The occasion would seem to permit of some editorial expression, partaking partly of the nature of personal privilege, but more especially having to do with the reciprocal interests of the paper and American Quakerism.

It was in 1917 that we undertook the editorial management of THE AMERICAN FRIEND. Having from our youth up played with pencilled fancies, we entered upon our task blithely and blissfully ignorant of what was ahead of us. Almost immediately the United States entered the Great War and very promptly we had our editorial "baptism of fire" in seeking to help American Friends hold true to principle and make a positive contribution to the deeper needs of the hour—both in the stress of the immediate crisis and in the strain of the post-war years.

During the war period, external, governmental pressure brought the main body of Friends closely together in the face of common problems and disturbing difficulties. For, despite some defections on the war issue, Friends were relatively well united on this question and felt the need of leadership and counsel in meeting critical situations. Once this outside pressure was removed, however, other questions presented themselves which soon showed the infinite variety and the centrifugal tendencies of American Quakerism as the new Editor had not realized them.

On the one hand there were problems of organization and procedure, growing out of the effort to make the Five Years Meeting more unified in its program and more effective in its outreach. On the other hand there were questions of doctrine and biblical interpretation, such as harrassed American Protestantism as a whole. From both the organizational and the theological points of view, full scope was given to the play of Quaker individualism, and if the pathway of the Quaker Editor was strewn with roses they were not of the thornless variety.

Despite the difficulties of these past years we have thoroughly enjoyed the editorial experience. With all the criticism that was inevitable, much of which has doubtless been deserved, we have steadily broadened our basis of Friendly acquaintance and fellowship and have been conscious of a growing bond of mutual understanding and sympathy. As a whole Friends have been indulgent with us in our mistakes and have been more than generous in words of appreciation. In the perspective of the years the trying experiences are forgotten and the big, fine things worth while remain. And now as we enter upon a further period of service we are deeply moved by the expressions of good will and confidence that have come to us, expressions both official and personal. They are at once heartening and sobering and we shall try increasingly to merit them.

As we continue at the editorial helm we have no new policies to announce. In an address on "The Church and Its Journalism," delivered at the 1927 sessions of the Five Years Meeting and later published in these pages, we outlined the paramount purposes and set forth the marks of a good church paper, as we see them. Our own ideal of what THE AMERICAN FRIEND should be was presented, an ideal which we have sought in practice, though for many reasons we have necessarily followed afar off. Our reappointment may be taken, therefore, as a fresh mandate to continue to carry on in the general direction in which we have steered the editorial course.

For a sympathetic interpretation of some of the problems involved in editing the church paper, we are indebted to Willard O. Trueblood, whose generous statement appears on a following page. We call particular attention to a point he makes as to the wholesome attitude of readers in welcoming articles with which they do not agree but which may stimulate their thought. Just the other day we were talking with a minister of another denomination who, in speaking of good church journalism, said emphatically that he wanted the articles he read to be such that he could either agree or disagree decisively, and apparently he didn't care particularly whether they were the one or the other. He had no time for indefinite, pious platitudes. This statement, coming from a man who would perhaps be classed as a conservative, impressed us. It is our desire to make THE AMERICAN FRIEND increasingly stimulating in the expression of differing viewpoints, charitably expressed and constructively focussed.

We would emphasize, too, the point made regarding freer participation in contributing material for publication. This refers to news matter, to letters of discussion and to more general articles. THE AMERICAN FRIEND is not a one man paper nor does it exist for any one group of Friends, and if it ever appears otherwise it is due largely to our inability to secure heartier coöperation on the part of Friends generally. We cannot say too strongly that we want the interests and activities and also the viewpoints of our entire field and constituency freely and continually reflected in our pages; and of course the paper cannot reflect what it does not receive.

Right now our immediate concern has to do with the very practical question of circulation. If the Five Years Meeting needs a Friends paper, that paper should be widely read throughout the membership. How we wish Friends could get away from the idea that because a nominal sub-

scription price is charged, the paper represents a commercial enterprise for which they have no responsibility! THE AMERICAN FRIEND carries the burden of all the interests of the entire church. To do this it can be self-supporting only to the degree to which the membership subscribes for it. It can be effective only to the degree to which the membership reads it. Toward this end we are looking forward to putting forth more intensive efforts to increase our subscription list. No high pressure circulation campaign directed from the Business Office will suffice, however. There must be manifested an earnest, enthusiastic concern by those now reading the paper. They must care enough to be evangels of the paper among non-subscribing Friends. We therefore take this occasion to appeal to our readers to unite heartily with us in an effort to extend the Friendly influence in our membership.

Many evidences are at hand of a growing unity of spirit in our body. Friends are continually understanding each other better. Mutual confidence and esteem are increasing. Our common purpose, the extension of the reign of Christ in the hearts and lives of men, is being exalted on the basis of a closer realization and appreciation of the great fundamental truths of our evangelical faith. All these things give us fresh courage. As we go forward with the work intrusted to us, mindful of our limitations, we bespeak the continued consideration of Friends as we repledge the best we have to the editorial task.

A Poet's Tribute to a Quaker Saint

BY HERMANN S. FICKE

IT is unfortunate that the works of Lewis Morris have been generally neglected in America. He is one of the British poets of the Nineteenth Century who acquired a real and deserved reputation in the home land and at the same time is almost unknown in America. He has the distinction of having given the best modern poetic interpretation of the myths of Greece and Rome, and in a far nobler work he showed his devotion to the noble company of men and women who gave their lives to the service of the Eternal. "A Vision of Saints" presents pictures from the dim and legendary past, it tells the story of lives of heroic devotion lived in the Middle Ages, and it closes by bringing before our eyes some of the great and sainted figures of the present. It is worthy of note that side by side with Cecilia, Francis of Assisi, Elizabeth of Hungary, Catherine of Siena, and Father Damien, the author has included Elizabeth Fry.

Lewis Morris used a type of poetry especially adapted to a worthy treatment of his chosen subject. In his own words he aimed to attain "simplicity of language, simplicity of subject, and simplicity of invention." These ideals should be perfectly in harmony with the life of Elizabeth Fry, and a few verses will show whether the poet has succeeded in giving reality to his ideals.

And then I saw a stately figure come,
Which seemed to wear the quaint and dovelike robe
Of silver-grey, the lawn that hid the hair,
The modest, decent garb they love who vow
Their lives to Heaven, and though no convent bars
Withdraw them from the world, around them build
A nunnery, and 'mid the noise and din
Of all the sensual world and wrongful world,
An oratory where the Spirit may dwell
And, long-awaited, claim its own; the band
Who struck the fetters from the slave, who tend
The halt and sick, and spend themselves in works
Of mercy for the prisoners who lie bound
In chains their sins have forged.

The poet then tells the story of her life, following the record she herself has left. "Thence through her long sweet life, her own hand writes her daily story." He begins with the happy days of childhood, and then he tells of the change which came when she was obedient to the call of the Inner Voice. Every lover of heroic service may well wish to read all of the poem, but there is one picture that stands out because of its tragic beauty. That scene has been depicted by the artist in a noble painting, and it is fitting that it should be recorded by a poet who wrote with all the power of Christian sympathy.

'Twas in the foul
And crowded prison wards her pitying heart
Found its fit task. Three hundred hapless souls
Huddled together, starving, naked, vile—
The innocent and guilty, the poor wretch
Who stepped a foot-pace from the path of good,
Moved side by side within that narrow jail
With those who had put off, for desperate years,
The last thin rags of shame; a dreadful band,
Brutal, unclean, without a bed to rest
Their miserable limbs, save the damp floor
Of the foul, reeking dungeon. Frenzied cries
Of rank offence, blaspheming God and man,
Worse than of madness, smote the shrinking ear;
And mid the hideous throng, more piteous still,
The teeming ranks of children, the shrill note
Of childish voices trained in all the lore
Of wickedness, to beg, to sot, to steal,
To curse.

Surely a dark and terrible picture, yet one that is true. But a ray of light is to fall into this darkness.

And then at last
She found her footsteps free, and took her way
To that grim prison where that hapless crowd
Rotted in sin . . . .
'Mid the noise, the din
Of blasphemy, and rank offence, she spake
And hushed all other sound, except the noise
Of weeping from repentant hearts, and told
How, even at the eleventh hour, the Lord
Was strong to save, telling of Him she served,
Whose name they knew not yet; and on the depths
Of those poor rayless souls, sunk deep in ill,
Shone with some pure reflected light of Heaven,
And touched—a mother herself—the mothers' hearts
With pity for the children who should come
Like them to ruin, till the spark Divine,
Which never dies out quite, shone out once more,
And once again, from out the sloughs of sin,
Uprose toward Heaven some faint fair flower of good.

There is one more picture. With especial tenderness Lewis Morris has told us of the last day of Francis of Assisi, of Cecilia, of Elizabeth of Hungary, of John Bunyan. In his closing verses he sums up the lesson of the life of Elizabeth Fry.

So when her hour
Was come, her children round her, she prepared
To meet the Lord she loved. She whose long life
Was lived for Him; whose earliest waking thought
Was every morn for Him; whose gathering years
Were crowned with deeds of mercy: whose dear name
In every clime, thousands of rescued souls
Uttered with tremulous lips and full of praise;
Whose thought was always how to raise to hope
The poor, the sick, the fallen; how to strike
The fetters from the prisoner and the slave;
And save the piteous childish lives the State
Had left to certain ruin—she no less
Knew the Divine despondency which marks
The saintly soul. "Pray for me," said her voice;
"It is a strife, but I am safe."

"Dear saint,
Ay, thou wert safe," I cried, "because thy heart
Was humble! To what heights of purity,
What inaccessible awful precipices
Of duty, didst thou turn thy gaze whose soul
Knew this diviner failure? To what depths
Of inner heaven, to what perfectness
Of him thy Great Exemplar, didst thou strain?
Not only in the cloister the rapt soul
Dwells with Him, or beneath the midnight stars
Mingles with Him and bears the sacred wounds
Of the Passion, but along the well-trod road
Of daily trivial life the race is run
To where the crown awaits them, and the palm:
Who loves the Right, loves Him who taught it too;
And whoso loves his brother, loves the Lord."

Harvard Square.
Cambridge, Mass.

Our Editor and His Task

BY WILLARD O. TRUEBLOOD

IF the simplicity of a task, as viewed by one wholly outside of it, could be carried over to the one charged with doing the actual work, many complications would vanish.

To edit and manage a church paper seems such an easy matter. All that is required is to have news items of interest to me and my Meeting and to give space to such articles as meet my approval. That there should be anything complicated about the matter seems strange to any one—unless he has tried it.

The complications of the editor's task in editing any church paper were clearly set forth by Walter C. Woodward, in his admirable address before the Five Years Meeting last October. The difficulties facing the Editor of THE AMERICAN FRIEND are not unlike those encountered by any other denominational editor; but when clearly stated and viewed in proper perspective, the problem involves more than merely pleasing anyone of us. It takes on complications too frequently overlooked by the average reader.

In the first place, the financial responsibility resting upon the Publication Board is heavy and is not appreciated by the members at large. Any publication is dependent upon subscriptions for its success; not that the subscriptions will finance it, but a wide circulation will give advertising value which will make possible the support of the paper. As a denomination we are not large and therefore THE AMERICAN FRIEND should be in every Friends family to insure adequate revenue to maintain the paper. This distribution of responsibility would increase interest and make available funds which could be used in securing material from many of our ablest writers who are now finding an outlet in other channels.

But the editorial office will continue to be the focus of observation, and perhaps criticism. An Editorial Council, as now arranged, will not change this fact. A wise Editorial Council would not have it otherwise, for through constructive suggestions and friendly criticism the church paper will be able to fulfill its mission. To know how best to offer constructive suggestions and to criticise in a friendly manner calls for wisdom and grace not always exhibited by those who feel free to do it.

The layman's approach to this matter should be one of confidence—confidence in the sincerity and honesty of the Editor and his Council. He and they have been carefully selected and chosen for a difficult task. They have been chosen because they are Friends and as Friends will shape the policy of the paper according to the best interests and traditions of the Church. Together they consider the whole field to be covered and with impartial interest attempt to minister to all. No one, without a sense of Divine call, would give himself to this kind of work. Similar ability and effort in other fields would yield much larger material rewards. It becomes every Friend, therefore, to read the paper with a complex of confidence. The editorial policy and the editorials are shaped by the larger viewpoint which those in our local fields do not have. Out of the mass of material, ranging from "Dan to Beersheba" in viewpoint and composition, the Editor must choose and introduce only that which will be for the edification of all. To distinguish between local and general news is not easy; to recognize and print material that stimulates the mind, stirs the will, and feeds the soul, is a responsibility, which implies the ability to recognize the converse. Any one who can imagine himself responsible for one issue of THE AMERICAN FRIEND, realizing that it is to be read by Friends and others, scattered all over America and some foreign lands, will scan the editorials with new interest and will admire the judgment of the Editor and his Council in sifting and selecting such helpful and informing material. At times, there may be lacking some viewpoint which I should *like* stressed but instead there may be stressed that which is *more important;* sometimes I may not agree with an article but in honestly trying to see the viewpoint of the author I am more enriched than if he had parroted my views; at times the news may be limited and of no interest, when perhaps I have not reported something that would have been of wide interest; some note may need to be sounded that has not been heard, when I have failed to "take my pen in hand" to strike the note; or, I may "take my pen in hand" to write, quite assured that my message is needed and scan the pages in vain to find it. In the midst of it all my confidence in the Editor and his staff will keep me sweet.

In this spirit, let us as Friends get behind THE AMERICAN FRIEND and make it in reality the organ of the whole Church! If the unity and exalted purposes of the last Five Years Meeting can be carried into every Meeting of the Society of Friends, it will mean a great forward step during the next decade. The pages of THE AMERICAN FRIEND are the logical channels through which the scattered units are to be kept informed and they are the bonds of unity to hold us to our common task.

Whittier, California.

Realization

Believe you've got it, as you pray and ask
Of God, and you shall have it, Jesus said
To Peter, as they looked upon the dead
And withered fig tree that had worn a mask
Of leaves, but yesterday, while it would bask
In morning light and limpid air, instead
Of bearing fruit, which brought upon its head
A curse, because it failed in its chief task.
"Have faith in God!" This mighty word reveals
The law of spiritual life, the way from God
To men, the means that brings the needed power
When one would undertake that which one feels
Is life's big purpose here above the sod—
To bear much fruit, consistent with life's flower.

Richmond, Indiana. JOHN R. WEBB.

The Flying Squadron of Virginia

BY TOM ALDERMAN SYKES

I recently received an invitation to attend the May meetings of Virginia Quarterly Meeting of the Religious Society of Friends. This called to my mind the days when Virginia Yearly Meeting flourished and, upon looking the matter up, I found Virginia Yearly Meeting was established in 1673, continuing its existence until 1845, when it was joined to Baltimore Yearly Meeting. Then the question arose in my mind, why did Virginia Yearly Meeting die? followed by another question, "Is there any life there in Old Virginny today?" I felt a concern to accept the invitation, possibly more readily because of my acquaintance and friendship with Nathan and Lula Pickett, resident workers and ministers at Sedley, and to Virginia Quarterly Meeting I went, uncertain as to what I might experience but sure of one thing that things were not entirely dead in a section where my friends the Picketts had worked for eight years.

The opening session on Ministry and Oversight was a good healthy meeting with real live interest in the spiritual condition of membership and meeting life. The services for worship, and the Quarterly business session, were all times of real help and inspiration, with great crowds on Sunday morning, many of whom were enthusiastic over their Quaker ancestry, whilst other large groups were Friends—some spelled with small "f" and some with capital letters all through. There was also an abundance of ministry, an abundance of rich Virginia hospitality for all comers; but none of the foregone story connects with my title "The Flying Quakers of Virginia."

It came about in connection with the most remarkable Quaker meeting I ever attended. It was held in the basement of Sedley meetinghouse and was called a circus. All Friends were on hand to see what was to be seen. Lined around the basement were seats filled with the most spiritual and dignified members of Baltimore Yearly Meeting, all apparently eager to see what this Quaker circus would be like, and sure enough, in the centre of the floor was the sawdust ring all ready for the performers. Nathan Pickett served as ringmaster, and announced that the girl's class and the boy's class of the Church and Community Club would provide the program of the evening. They gave us a most wonderful performance upon the trapeze bars, the vaulting horse, the rings, and free ground work. Over and over again, the Quaker audience broke out into unrestrained applause, as these clever young Virginian Quakers did their stunts.

The whole business became contagious. Teams of older Quakers got out into the sawdust, Lewis Moon, Dr. M. F. Woodard, and all the Raifords, Babbs, Whites, Bradshaws, etc., forgot their years and played and contested—all because Nathan Pickett had started a real work among the young people of his community. There were 15 girls and 25 boys who meet once each week on Mondays in their club gatherings. All for play? No. They always follow the play period with a Bible half-hour and with real devotional exercise in which all take part. They also grade points on health, thrift, school, church, home and deportment work, which includes honesty, good humor, courtesy, unselfishness, obedience, etc., in the grading of which both parents and teachers cooperate.

How did they get all this started, and how did they buy all the equipment? Well, Nathan Pickett, and the home folk, made every bit of it. They even did the carpenter work, the digging and the raising of the basement and every bit of apparatus for the gym fittings. They did not have much money, but they had a spirit-filled leader, and they had a will to work and overcome obstacles big enough to keep most Quakers from starting at all. These flying Quakers who perform on the trapeze bars, letting their bodies glide so beautifully from one bar to another, are in my opinion, the new hope for our Society, not simply in Virginia but throughout the whole reach of our territory.

What a refreshing thing it was, to find this little community finding its true recreation, under the guidance of spiritual leadership! How much better than to sit as so many are doing, allowing ungodly, commercialized interests to taint and corrupt the life of the week, providing the church with an impossible piece of salvage work on the Sabbath! Here, is a Quaker leadership that is touching the life of two old-time Virginia Quaker communities. They are responding, both at Sedley and Bethel, for at the latter place they have a memorial annex to the meetinghouse, fashioned out of the old meetinghouse, and fitted beautifully for community gatherings, the work being done very largely by the hands of Nathan Pickett. No wonder the Raifords, the Pretlows, the Whites, the Babbs, and all the old Friends families lend their support to such a worker and such a program! No wonder the young folks themselves respond to such challenging leadership, and trust their young bodies to the guidance of their pastor, and pay attention to his teachings of the Christ way of life!

Yes, it all seems remarkable to be happening in Old Virginny, where the Yearly Meeting died, and left its child to be cared for by Baltimore Yearly Meeting. But it is my judgment, that this Quaker child we call Virginia Quarterly Meeting, is one of the most healthy specimens in rural Quakerism anywhere. It is also my judgment that, if such leadership is continued and increased in other meetings, the day is not far distant when all the former glory of Virginia Quakerism will be a small thing compared to the new temple of living (first hand) that will be built. I enjoyed old Bethel meetinghouse, and the story of the old Brush Arbor meetinghouse, and the words came back to me, "O God of Bethel by whose hand thy children still are fed."

My heart beat with joy because of the manifestation of the Spirit in places where they have perhaps less to inspire and encourage than most places have. Sedley has lost a lot of its population through the closing of a big industry, stores have closed, the bank has closed, and a lot of hard things have come to try these people, yet today finds them with living faith. What I long to see is more and more of that type of Quakerism that refuses to allow things to shape it, but rather shape the things and circumstance, and give real quality and significance to the whole round life. If you are interested in starting flying Quakers, and learning about a plan that is saving not only the body, but the soul, just write to Nathan Pickett, at Sedley, Virginia, and I am sure he will be happy to send you the little blanks he uses, and explain the plan of Bible classes, and mid-week work, they are undertaking so successfully.

These flying Quakers are filling Mexican goodwill bags. They run discussion classes, and they are taking a lively interest in the bigger program of the church. It is perfectly clear to me, that if Nathan Pickett can sustain such a program in Sedley and Bethel, communities that lie five miles apart, it could be done in any and all of our Quaker communities. It means hard work of course, but unless we are absolutely, spiritually asleep and lazy, we will at least try to do something in our home field, that will bring life once more into the dry bones, that haunt present-day fields of Quakerism. Oh, I had a wonderful week-end. I learned to appreciate something of the goodness of a modern Quaker doctor as he ministers to two communities, shared the hospitality of his home and the fellowship with mother, wife and two fine sons, both of whom are members of the troup of flying Quakers. It did me good to know that Quakerism is not dead in old Virginny; and that they are interested in raising something besides hogs and famous Smithfield hams. They are raising men and women, strong men and women, a new generation of Quakers, and their hearts are leaping with joy. Let the rest of us do our part, put our very selves into it, and share the blessing.

High Point, N. C.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

From Works to Reward

An Eminent Friend Passes On

In the death of Edmund Stanley, former president of Friends University at Wichita, Kansas, Quakerdom has lost one of its most prominent characters in the Southwest. Dr. Stanley, 81, died at Wesley Hospital in Wichita, Monday morning, May 21, after an illness of a few weeks. He was in excellent health when struck by an automobile, and though no bones were broken, the nervous shock developed a trouble which caused his death.

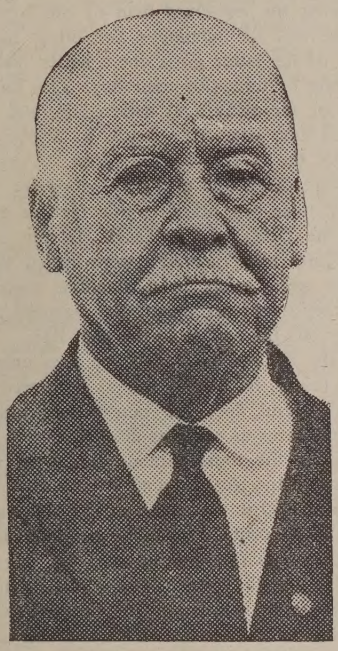
Edmund Stanley has been an outstanding factor in the work of the Friends church the past 50 years. For 39 years he was clerk of Kansas Yearly Meeting and prior to that time he was assistant clerk seven years. He attended the initial meeting of Kansas Yearly Meeting more than 50 years ago and never missed one of its sessions from that time to the present. His popularity among the Friends of Kansas Yearly Meeting is attested by his long service as clerk.

Dr. Stanley came to Wichita in 1898 to be the first president of Friends University, the new building having been purchased a short time before by his brother-in-law, James M. Davis and given to Kansas Yearly Meeting. By the terms of this gift, the school was to be operated six years, kept out of debt and an endowment of $50,000 raised. All these requirements were met under the wise direction of Edmund Stanley, who had the pleasure of seeing the institution turned over to the Yearly Meeting without further restrictions at the end of that time. He continued as president of the school 20 years, when he resigned that honorable position and his place at the head of the institution was taken by William O. Mendenhall.

Dr. Stanley helped to organize University Friends church and always held some responsible position in it and his counsels were always considered valuable. He seldom missed a Sunday service when he was in the city and generally attended prayer meeting and monthly meeting. As a minister of the gospel during the early days of the church, he often ministered to the spiritual needs of the congregation. He was a Bible school teacher most of the time when his duties as president of the school did not preclude such services. At the time of his death he was teacher of the older men's Bible class.

Edmund Stanley was in attendance at the first meeting at which the Five Years Meeting of American Friends was organized and attended all its sessions since then, being honored as its presiding clerk at the first session in 1902. He had been assistant clerk at the preceding Quinquennial Conference in 1897.

The parents of Edmund Stanley were Harvey and Anna Bowman Stanley. He was born April 7, 1847, in Hendricks County, Indiana. At 17 he began teaching school and spent one year teaching among the Negroes in Tennessee before coming to Kansas in 1868. He was active in educational work in Kansas from that time until he gave up his work at Friends University, and even then he was always one



EDMUND STANLEY

of the most staunch supporters of the institution. He was a teacher in the public schools of Lawrence three years and for one term was state superintendent of public instruction for Kansas. He was also a life member of the National Education Association.

On September 21, 1871, he married Martha Elmira Davis, who with three sons, Frederick B., Claude C. and William H., survive him. An only daughter, Helen M. Jones preceded him but a few months.

Funeral services for Dr. Stanley were held in the new University Friends church on Wednesday, May 23, the large attendance of members of the church and of other churches in the city, of business and professional men, attesting his popularity.

The service was conducted by George C. Wise, pastor of the Friends church at Haviland, Herbert L. Huffman, pastor and Erroll T. Elliott, associate pastor of University church. Herbert Huffman reading the scriptures, Errol Elliott offering prayer and George C. Wise, speaking briefly of the life, which he said, is not ended, but which will continue in the lives of the many who have been touched by his life.

The following tribute to Dr. Stanley was paid by Dr. W. O. Mendenhall, president of Friends University: 'Dr. Stanley and I occupied a relationship that is sometimes embarrassing to the younger man. I came without experience to the position which he had held for 20 years. His kindness to me indicated not only his goodwill, but exceptional insight. He was not only good to me but he was intelligently kind. It required positive skill for one to help his successor into experience and independence of action as he helped me. The combination of goodwill and tact which he showed during the ten years since I came to the college, is positively exceptional."

JAMES M. ESTES

James M. Estes, a beloved minister among Friends and a valued Christian worker passed on to his reward on December 15, 1927. He was a birthright member of the Society of Friends and had served faithfully in many Friends Meetings. He was born at China, Maine, April 3, 1852, into the spiritual atmosphere of a devoted Quaker home. His parents, John and Mary Ann Estes, were staunch supporters of the work among Friends and the influence of his home as well as that of visiting Friends moulded his young manhood and directed his thoughts toward Christian work. His consecration to the work of the Master and especially to the winning of others for him were evidenced by his ardent desire to carry on evangelistic meetings.

In 1882, he married Exie Pearson and together they carried on the work of the kingdom through long useful lives. Although they moved from place to place, and were sometimes engaged in business, and other times on the farm, they kept first things first. Soon after their marriage they engaged in evangelistic meetings in the West. Then although in business in Lowell, Mass. they found time to help those in need and to witness for Christ. Later they moved to Vasselboro to care for James M. Estes' aged father and to carry on evangelistic work in that vicinity. Thereafter, for a year or two they served in Hallowell, Maine Friends Meeting; for five years at Newport, R. I., and then in Zanesville, Ohio, where Exie Estes ministered in one meeting and James M. Estes in another.

They are remembered gratefully in Salem Quarterly Meeting when they lived at North Reading and ministered in Lawrence Meeting and later they lived at Reading and held their membership in Boston Meeting. Between these times they served in Brockton in mission work, at Augusta in the Children's Home, and at Rochester, N. H. Here, James M. Estes' health gave out under the strain of carrying on evangelistic services and they settled in Reading to be near their children. The death of his dear wife who had labored by his side for so many years was hard to bear.

Last Lap of Journey Abroad

BY EMMA F. COFFIN

A year outside of our own U. S. A. seems, at its beginning, a long time, but it is quickly passing, and May 26, the sailing date, will soon be here.

We did not promise the "weather-man" to travel from Paris to London on the very coldest day of the season, but that was exactly what we did, for December 19, 1927, proved to be that day. The cold was intense while crossing the channel and for several days after reaching London.

Upon landing at Dover, it really gave one a thrill to hear again the English language even though the speakers were immigration officers and the customs officials. The outstanding individuality of each separate country visited gives one food for thought.

While in Geneva one felt that *Geneva* was the hub of the universe, speaking, of course, from an international standpoint. But five months in London gives one a growing conception of the vast domain of the British Empire, so largely controlling the seas, together with many of the Islands, and holding sway over portions of almost every continent of the globe.

The severe winter chill and dampness without furnace-heated houses is rather trying to Americans, especially when the heavy fogs are on. Apparently, there are three kinds of fogs here: the common, "everyday" fogs, the "white" and the "black" fogs. When out-of-doors it becomes so dense and so envelops one that it is almost impossible to see. We experienced one instance of this type, though not in the intensity with which they sometimes occur; however, upon one certain day, we noticed the *white* outside atmosphere and that each room in our apartment was filled with a white fog, notwithstanding every window was entirely closed, likewise, each door, and two coal fires were burning in the grates.

The "black fog," we are told, belongs to the month of November, but on March 14, one, in too much of a hurry to await schedule time, came down upon the city. During the forenoon and until after midday the darkness deepened. It was like a great black blanket spread over the entire city—all daylight was shut out. The street lights were all on, dwellings and business houses were lighted and all passing autos had their lights on, as well as those that were parked. It was like night. It gave one a strange feeling but it was worth much to have had the experience. The king and queen of Afghanistan, who were visiting King George and Queen Mary at the time, were not the only people who thought the "black fog" came for their special benefit, as was stated in the newspapers.

Recently, there have been several nice days conducive to "sight-seeing." There is much to see, for London dates back to 40 A. D. or to the time of the apostles. London is recorded in history as far back as 61 A. D. when the Romans conquered the land. The London museum exhibits especially set forth the history of the social and domestic life of London of all periods.

Upon our first trip to the British museum we heard the lecture, "Arts and Customs of Ancient Egypt," which dealt with the prehistoric age and that of the early historic. Studying the *sun-dried* man of the former period, and the mummies and other specimens of the latter gives one a better understanding of things of their day. The Egyptians of far away ages believed in, and arranged for, life after death, in a country far to the West—always West. Various cooking vessels and dishes for food for use in the other life, attest to this fact, as does also the Book of the Dead. In the case of royalty many servants were buried alive in the same tomb, in a standing posture, that they might accompany the departed and "carry on" the service in the next life.

In the Hebrew collection one sees, among other things, baked-clay tablets with records of laws, and deeds to houses and lands, bearing dates as early as 2000 B. C.

One of the most famous things in the museum is the Rosetta stone dated 195 B. C., found in 1799 in the mouth of the Nile, near Rosetta. It contains a public notice written in three languages; hieroglyphic, for priests, demotic for the people, and Greek. Other lectures were heard, and all exhibits seen; the last one being the Albrecht Dürer collection emphasized at present in memory of the 400th anniversary of his death. His wood cuts and paintings bespeak the inner heart of the man. While at Nürnberg, we saw the house in which he lived, and learned that preparations were being made for celebrating, in great splendor all during this summer, this 400th anniversary.

The Victoria and Albert Museum covers twelve acres and contains wonderful specimens, the outstanding exhibit being that of a collection of Raphael's great paintings. The Natural History Museum is said to contain "the finest in the world" exhibits, of its kind. The Science Museum illustrates the progress made along lines of steam locomotives, and air-ships, scientific instruments, etc., and has a large collection of steamship models and other things of interest.

The model of the "Santa Maria," the sailing ship used by Columbus on his voyage in 1492, which led to the discovery of America, is full of interest to an American. The Dickens' Museum is in the house where Charles Dickens lived and is an interesting place to visit. "The Old Curiosity Shop" immortalized by Dickens, was erected about 400 years ago and is one of the quaintest buildings in all London.

The House of Parliament is an edifice covering an area of eight acres. The clock tower is 316 feet high and 40 feet square; it can be heard striking for a long distance. The House of Lords is a "gilded chamber." The thrones of the king and queen have a rich gilt canopy; the red morocco benches of 550 lords are on the right and left.

On February 7, the king opened Parliament with much pomp and ceremony in the presence of a brilliant assembly of lords and other officials. We stood with the crowds and watched the "Pageant of Parliament" come from Buckingham Palace and move on to the Houses of Parliament, the king bowing and smiling to the people; we also saw the return "Pageant." I had always wanted to see Westminster Abbey, and was glad to be able to attend a week-day service held there and then go through the building. Here for centuries monarchs have been crowned and kings and queens have been buried, as well as poets, statesmen and others more recently. The tombs of Sir Isaac Newton, Chaucer, Browning, Tennyson, and David Livingstone are only a few of earth's great men whose bodies rest in the Abbey. The entire building, although in daily use, speaks loudly of past ages, as does St. Paul's Cathedral, where we attended service on the afternoon of Easter Sunday.

Did you ever hear the old song, "London Bridge is falling down, falling down," etc? Well, we stood upon and walked across it, the other day. We have since learned from a "Londoner" that the song originated long ago at a time when the London Bridge was unsafe.

On Fish Street is the monument 202 feet high erected in memory of the great fire, in 1666, when every building in an area of 436 acres was burned to the ground. The tower covers 18 acres. It has been a fortress, palace and a prison. Many noble men and women were in former times executed here. The tower bridge one enjoys.

William Penn was born in 1644 on the "east side of Tower-Hill, up a court adjoining the city wall," and the records of All Hallows Church not far away, read that "William Penn was baptized on October 23, 1644."

The Roman Bath on Strand Lane is one of the relics of the Roman period; it is in the basement of a Roman house built 1800 years ago and has a constant flow of spring water. The walls of the room in which the bath is are the original ones.

In walking about the city one frequently sees a round stone tablet on a house which reads, "John Ruskin was born here, 1819," "Disraeli born here 1804," "Charles Darwin lived here," as the case may be.

(To be continued)

REUNION OF KOLPIN GRADUATES

Away out in Poland there is an agricultural school which was started by the Friends and which is now managed entirely by the Agricultural Department of the Polish Government. This school at

Kolpin has already graduated thirty-eight young men, who, because of their training there, are better equipped to supervise the work on their own little farms or estates. Not so long ago the Kolpin School held its first reunion of its graduates. Henry Harris, our representative in Warsaw, went down to share in the festivities. "All the graduates were invited to attend, their traveling expenses being provided out of the Graduates' Settlement Fund. Twenty-seven were present, the absentees being almost entirely accounted for by their army service which prevented them from attending. Two of those present were in military uniform. Prof. Pomorski made a special effort to be present and his presence added greatly to the success of the gathering. The other members of the Committee who were there besides the President, Erling Kjekstad and myself were Jadwiga Bialowieska and Muriel Griffiths. In addition to an excellent address by Prof. Pomorski and a few words by me, as representing English and American Friends, and some short speeches by Erling Kjekstad we had lectures on Co-operation in Agriculture and on Dairy Farming by two representatives of the Agricultural Department who came over from Brzesc for the occasion. A third gentleman from Brzesc was also present and took part in the proceedings. The graduates were very keen and took an intelligent part in the discussions which followed the lectures. The proceedings were continued yesterday and today when other lectures and discussions were included in the program. The Director, Mr. Wyganowski, rose splendidly to the occasion and his mother took a great deal of trouble to make the visitors and the Graduates thoroughly welcome. She dispensed hospitality to the large party with a generous and gracious hand. I felt it was a most happy and successful occasion and Erling Kjekstad felt well rewarded for all the trouble he had taken in making the preparations.

"In the evenings there were social gatherings with cinema shows and songs."

FINAL PLANS FOR POCONO PEACE CONFERENCE

The success of the conference to be held June 16 to 20, is assured because of the group of outstanding leaders in the Peace Movement who will be there. Samuel M. Cavert, James McDonald, Frederick J. Libby, Paul Jones, Fannie Fern Andrews, Norman Thomas, Tucker Smith, Devere Allen, Leslie Pinckney Hill, Dorothy Detzer, Nevin Sayre, Sidney Gulick, Linley V. Gordon, Mildred Scott Olmstead and Crystal Bird are among those who have already agreed to attend the conference, some to make evening addresses, and the others to act as Round Table and Forum leaders.

Friends who will be present to help with the group discussions are Rufus M. Jones, Francis Taylor, William J. Hull, Vincent Nicholson, Lucy Biddle Lewis, Stanley Yarnall, David Forsythe, Jesse Holmes, Richard Wood, Wilbur K. Thomas and others.

This is going to be a unique conference. It is the first of a series of annual conferences to bring together those interested in making more effective the Peace Movement in the United States. Leaders from different Peace organizations will get together to discuss with all those who are interested ways and means for strengthening the general movement.

There will be four evening addresses. The mornings will be devoted to Round Tables followed by Open Forums to discuss the thoughts presented the previous evening and to consider challenging ideas. Following a period of recreation in the afternoon there will be informal conferences with prominent leaders.

Many Friends will remember the Mohonk Peace Conferences of some years ago. They filled a real need in providing an opportunity for fellowship of the leaders. The Service Committee with its Pocono Conferences has undertaken to carry on this phase of those conferences.

You will want to share in this unusual opportunity to study with leaders these common problems. Reservations may be made through the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania. Rooms and meals are six and seven dollars per day per person.

FOURTH GENERAL MEETING OF FRENCH FRIENDS

"Carl Heath has given us an extremely interesting account of the Fourth French General Meeting, held in Paris over the Easter week-end. Several Friends from other countries were present, including Herbert and Jessie Catford, M. Catherine Albright, Carl and Effie Heath, Irene Soltau (part of the time) from England, and Wilhelm Hubben from Germany. Carl Heath spoke on "The Individual and the Community in Quaker Experience" as the opening lecture on the Saturday evening, a meeting which was well attended and held in the new hall which Carl Heath considers delightful and an advantage that the Paris Centre possesses over all the others. The Meeting ended with a time of quiet. On the Sunday there was a well-attended Meeting for Worship and after this a large number of Friends and others went to the restaurant, for students of the International Student Service, for lunch.

"The Second Session of General Meeting was very interesting. Ethel Behrens spoke of the fine work that is being done by the Quaker Peace and League of Nations Committee, and Henry van Etten and Phoebe Borghesio on the work they are doing in connection with prisoners. Henry van Etten is especially concerned with Juvenile delinquents but also with the work in connection with the prison of St. Lazare, and among other interesting things he told of the impressions of the first concert given in the prison which the governor had asked the prisoners to write, and which were most illuminating. Phoebe Borghesio is especially interested in the women prisoners in Fresnos prison and keeps a room in her house free for prisoners needing a home. Henry van Etten also gave an account of the work of the Centre. There was an interesting address given by Wilhelm Hubben (Germany) first in French on 'The History of the Quaker Society in Germany' and then on the work of the Arbeitsausschuss. The latter part of this address greatly interested French Friends. On Monday the General Meeting went out to the home of Bernard and Hermoine Priestman at St. Prix. Before lunch there was an hour's meeting in the garden, in which Friends spoke in English, French and German. After lunch recitations were given in different languages and there followed a long discussion on the Social question.

"A statement had been drawn up which it was agreed finally to take as the basis for discussions on this question during the coming year. Later on a short 'Message' from the General Meeting was considered and adopted. A discussion the next day with a small group on problems of the work and Centre was valuable. The French Friends feel particularly the need for developing and furthering contacts between French and German people and felt that one of the most valuable ways of doing this is by French Friends and others visiting Germany, seeing for themselves German life and conditions, and coming back to France to speak to their own countrymen on these impressions. This is much more valuable than Germans coming over to France. It was pointed out by both the French and Germans present that the problem of Franco-German relations was much more important at the present time than either that of Anglo-German or Anglo-French relations." Taken from the Minutes of the Friends Service Council—France and Switzerland Committee.

REYNOLDS SCHOOLHOUSE MEMORIAL CAMP

Many who read this paper regularly who have been pupils in the district school near Randleman, North Carolina, or who have attended religious meetings held there will be interested to learn that the camp this year will be held on June 17. This memorial camp has been established not only for the purpose of renewing friendship but for the promoting and blending together of a higher type of citizenship among the youth of the country. The wealth of knowledge gone out from this place was the conception of that great patriot from whom the schoolhouse derives its name. It is situated in the southern part of Sumner township, Guilford County, N. C. The president of the Camp is Thomas C. Hodgin, and the secretary is H. W. Reynolds. Everyone is invited to take part in this joyful event.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A QUESTION

Editor THE AMERICAN FRIEND:

How far shall a minister indulge in narrating incidents for illustrations in his sermons that have occurred in his own family? Other people's children are as bright, witty, and possibly brainy, generally speaking, as the minister's children. So are other husbands and wives. It makes the members of his family quite conspicuous and often subjects them to needless remark and criticism from the thoughtless. The incident may be a very apt and desirable one to use, but delicacy would suggest that it be related without saying just where it was obtained. A little skill in handling words will locate the story in the family of X, or "some boys we heard on a certain occasion etc." Much reference to one's own family of a certain kind, does not always produce the right, or most desirable, reaction.

—*The Pew.*

FROM JAPAN TO CHINA

Editor THE AMERICAN FRIEND:

When I returned to Japan after two most enlightening weeks in Peking, I felt that he who would know and appreciate Japan must also know China. In a recent lecture given before the Tokyo Language School, Dr. Nitobe said that Japan got everything she has from China excepting one thing—her cleanliness. That is of her own making.

It is true that from the culture of China which the Buddhist priests brought into the country along with their religion, Japan shaped out many things of her present civilization. One sees it in her written language. A foreigner who could write some Chinese Character but knew no Japanese wrote out his order for dinner in a restaurant in Tokyo, gave it to a Japanese waiter and got what he ordered. He never could have spoken it so the waiter could have understood a word but the Character meant the same in both languages.

In the graceful lines of the roofs of their buildings one sees why some people say they both got their principles of architecture from the shape of the tent used in the days when their ancestors roamed about in search of food for their flocks. The pictures of Chinese royalty show the same lines of dress found today in the Japanese kimono. The Japanese Geta however is certainly a product of their own genius.

But it is not only because China stands in much the same relation to Japan and her culture that the old Roman civilization does to our own, that we should study the relationship of the two, but also because China is still a mighty force to be reckoned with in Oriental affairs. It is imperative to the material wellbeing of Japan that she hold fast to her interests in Shantung, Manchuria, and Korea. Whatever happens in China affects Japan to some degree. Japan has taken her lessons in colonial expansion and control from the Western nations and she is using the same methods in Korea, Shantung and Manchuria that France is in Alsace, that England is in India, that Italy is in the Tyrol, and that the United States is in Latin-America. In her industrial life Japan is bound up with the Orientals across the Yellow Sea.

The Peking Language School is a most delightful haven of refuge for those sojourning in Peking. Mrs. Pettus, acting head of the school while her good husband is in America, not only saw after my physical well-being but helped me find the books in the library that would help me most, went with me to places of interest and importance, and by the magic influence of her husband's card led me safely past the watchful guards into the presence of the Jade Buddha. She also gave me interesting bits from her personal experiences in China during the last twenty-one years.

During one week-end at Yen Ching University twelve miles outside Peking, I got a feeling of Chinese coeducational student life. I saw a fine group of young men and women who are facing tremendous life problems. T. Z. Koo spoke that morning in the religious service. He is spending much time visiting the student centers and endeavoring to lead Young China out of the depths of disappointment and despair into an attitude of faith in the spiritual forces of life.

I met many splendid men and women who are giving their best for China. Dr. and Mrs. Taylor and their three charming youngsters are refugees from Nanking, where Dr. Taylor was head of the hospital work prior to the looting. Roger Green of the Rockefeller Institute of Far Eastern Affairs, is seeing things with much wisdom. Grover Clark and his energetic wife are editing *The Peking Leader* and are attempting to give the public the truth as nearly as it can be ascertained. All factions, namely: Chang Tso Lin, Feng, and Chiang Kai Shek, have sought their favor, only to discover a kindly interest in the truth of a situation regardless of whether it were north or south of the Yangtse.

When I got settled in the second-class train on the Japanese South Manchurian Railway, I experienced a greater sense of luxury than I had ever before felt. As I passed through Korea and saw the good roads and the trim looking Japanese homes, and then came on up from the south part of Japan to Tokyo, I felt a deep appreciation of Japan and the Japanese. They seem to combine efficiency with love of beauty. The raddy fields are beautiful as they are ready to form rice heads. The cherry blossoms and lavender azalias were growing in every dooryard and on every hillside. Japan seemed a land of wealth and comfort when compared with the poor war-torn China of today.

The Chinese seem to feel that America was generous and friendly in her settlement of the Nanking incident. So much of the future of China depends on the attitude of foreign powers who have financial interest there. One cannot help feeling that the time is long past due when these powers shall be governed by the common interests of humanity instead of by their own national gains measured in dollars.

LUANNA J. BOWLES.

Tokyo, Japan.

MAKING FOR PEACE?

Editor THE AMERICAN FRIEND:

In *The Messenger of Peace Supplement* to THE AMERICAN FRIEND of April 12, the thought is expressed, that the League of Nations survives and has an increasing influence in world affairs. Does it have much influence for peace? Is not military training increasing? Is not the war budget for 1928 larger than it ever has been in times of peace? Does it not seem as though the world has no plan for peace that the nations have confidence enough in to stop preparing for war? At the close of the world war there was such a desire for peace that more than fifty nations signed the covenant of the League, thinking they were joining a peace organization, and today the League justifies defensive warfare. Does that not make it a peace organization built on a war foundation? Is it an instrument for peace or war?

Perhaps the League has done as well as we could expect, if we do not expect too much. Are not its members statesmen and politicians? How many of them are interested in world peace as a part of God's plan of redemption? How many of them are influenced by national pride and racial hatred? Can we expect them to agree on a plan that will harmonize with God's great plan for the world?

In THE AMERICAN FRIEND of December 15, Burt Price quotes an English statesman as saying "Four men sitting at a conference table could solve any question of international concern." When one hundred and fifty or more are sitting at a conference table, and with more than four hundred assistants, who are specialists in the field of politics, military affairs, industry, finance and business, is there not some danger that the time of the League will be taken up with world affairs and the work the specialists are interested in, and they will forget that the great question before the League is world peace? With all the agitation of the

last eight years, has the peace question really been touched from the standpoint of peace?

In the work that is being done by the nations for peace, arbitration and to outlaw war is there not a strong undercurrent of selfish motives and desires? If they build for peace on such a foundation, will it not be like a house built on the sand. If they outlaw war will they stop military training? Will they lower the war budget and stop building battleships? Do the nations believe the agreement to outlaw war, will stand a severe test, when they have provided that when one nation violates the agreement all the others shall be released? Can the church give the world a plan for peace that will have for its foundation the thought that war is contrary to the spirit of Christianity and separates us from God?

AN IOWA READER.

FOR FRIENDLY FUNERALS

Editor THE AMERICAN FRIEND:

Not a very cheering subject! Perhaps that is why the writer has hesitated for a long time to express some disturbing thoughts on certain features of our manner of burying our dead. There ought to be a "Friendly" approach to the various problems involved in this sad experience in home life. We have heard that there used to be some such consideration among Friends; we have heard of "funeral" committees in Monthly Meetings and of such a thing as Friendly counsel given to sorrowing folk; but these things seem to have bowed—as have many other helpful customs—to the willingness to be like others and do the conventional thing. Little by little we Friends have accepted as the correct thing the expediture of lavish sums for caskets and floral designs and have unwittingly contributed to the building up in modern society of a situation that works untold hardships upon the poor, or even the moderately comfortable folk. Not infrequently, ostentatious competition, rivalry, plays a significant part in the display and the consequent expense of laying our dead away. Perhaps this feature merits a separate consideration.

At the present writing we are more concerned with another disturbing feature of our burials. This is purely the result of falling into the conventional and doing the usual thing. Why do Friends so dread to be different? It is positively known that often we lose the respect of funeral directors and by-standers by aping others' formalities. They consider a lot of the statements made on such occasions as mere hollow nothingness, and so much of it is.

COMMITTALS

In the absence of a set of Friendly forms for doing many specific services, we have adopted—without adapting—several conventional forms from others and we use them much as a parrot uses our phrases. This is so sadly true at the grave-side, where, of all places, we need something of genuine hope and comfort. Here are a few samples: "Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of the world the soul of the departed," etc. Having said those words, perhaps because we have not thought of anything else to say, then turn to the tear-dimmed, enquiring, puzzled eyes of the brokenhearted widow and her helpless children who are asking you why, if God is love and goodness, did it please Him to take away their husband and father and source of maintenance just at the time when they needed him most—explain to them, if you can, the pleasure of God in such sorrow when they have read: "He willeth not the death of any." Tell her, if you can why God *took* that soul in its prime and left hundreds of souls that have prayed for years to be released from broken, emaciated, painracked bodies to live and continue a suffering existence in mortal agony. It helps but little to tell them that God's wisdom knows whom to kill and whom to spare! Where is the "wise providence" in such an economy? It may be there, but we doubt the ability of one in a thousand who put clergy tones into these hollow phrases to make any comforting explanation to broken hearts at the grave.

"EARTH TO EARTH, DUST TO DUST, ASHES TO ASHES"

As these cheerless words have fallen, we have seen ebony skinned hands obey a helpless superstition, reach down and take handfuls of dirt and throw upon the lowered form. God forgive us that we have contributed to this hopelessness by failing to think behind forms to something that could harmonize with a gospel of life and hope. Is there any remedy? Shall we formulate Quaker ceremonies? To do so might only vary the bondage. What is more needed is some Friendly originality and unconventional simplicity. The poets have long sought to come to our aid, but we have felt the necessity of being clerical. What, for instance, can be more comforting and suggestively helpful at such a time than our own beloved Whittier's lines upon the burial of his sister?

"Yet Love will dream, and Faith will trust,
(Since He who knows our cause is just)
That somehow, somewhere, meet we must.
Alas! for him who never sees
The stars shine through his cypress trees!
Who, hopeless, lays his dead away
Nor looks to the breaking day
Across the mournful marbles play.
Who hath not learned in hours of faith,
The truth to flesh and sense unknown,
That Life is ever Lord of death,
And Love can never lose its own."

The following simple committal is only suggestive of any number of forms that may spring from one's personal knowledge of the deceased or of the sorrowing family:

"We come to this place, therefore, not as a dark valley of despair and harsh judgement, but as to the hill-top of expectancy and hope, looking for the 'breaking day.' In the confidence of a wonderful Redeemer, we lovingly commit the out-grown temple to the bosom of mother earth assured that the spirit already rests in the bosom of the Father of love and life and comfort. May the grace of Jesus Christ and the sustaining love of God keep you in faith and courage to live and serve through all the tomorrows. Amen."

The above is not offered as a Quaker burial form. The idea is to get away from the depressing terminology of conventions and an outgrown theology to something simple and real. Let us be *free* and in our freedom find ways of increasing people's confidence in the love and justice of God, rather than continually thrusting them into mystifying contradictions and beclouding their vision of a kind and sympathetic Father of love. MILO S. HINCKLE.

Greensboro, N. C.

CAPITAL PUNISHMENT

Editor THE AMERICAN FRIEND:

On the subject of Capital Punishment others can enlarge far better than I, but I would say that the practice is to me abhorrent because it forever cuts off a man or woman from all opportunity for repentance. True, there is an interval between the sentence and the execution, and some may indeed in that time come to Christ in sincerity. God grant it! But, so far as we can judge, many more go hardened to their death. And how does anyone dare say to a person, "unless you repent before such a date, you never can; you shall go unforgiven into eternity!" ELLEN SIMKIN.

Popular Ridge, N. Y.

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QUAKERDOM · AT · LARGE

The "Irish Swarthmore" Lecture given at the opening of Dublin Yearly Meeting held last month at Belfast, Ireland, by William E. Wilson of Woodbrooke, England, was entitled 'The Portrait of the Unseen God: the work of Christ in us." The chair was taken by Samuel A. Bell who five years ago in Belfast, gave the first address of this series.

Luanna J. Bowles, a letter from whom appears on our correspondence pages of this issue, plans to sail from Yokohama for America July 12, reaching her home in Iowa about the middle of August. Under the auspices of Philadelphia Yearly Meeting, she has served the past year as teacher in the girls' school at Tokyo and is called home on account of the poor health of her parents. Luanna Bowles is a niece of Gilbert Bowles.

Herbert E. Harris, a prominent Friend of California Yearly Meeting and long identified with Whittier College, was recently elected District Governor of Rotary International. As announced in our columns last year, he received international attention through his initiative in formulating the Sixth Object of Rotary for the Promotion of World Peace. On May 25 the local service clubs of Whittier joined in giving a banquet in honor of our Friend, in recognition of his election as District Governor.

In response to an inquiry on our part, Hermann S. Ficke, who contributes an article to this issue, having to do with one of our "Quaker Saints," states that he received his interest in Friends from his father, a German home missionary, who frequently made use of illustrations drawn from the experiences of the Quakers. He says that his interest in the work of Friends was strengthened by two visits made to Germany after the war, where he found people everywhere speaking in the highest terms of "Die Quakerhilfe." Hermann Ficke is a college professor, at present engaged in research in the Harvard College library.

Rufus M. Jones of Haverford College was chosen to deliver the first lecture for the newly-created John Bowne lectureship established by New York Yearly Meeting in memory of John Bowne, on May 26. His subject was "Seekers, New and Old." Under the lectureship an address is to be given once each year by some prominent speaker, not necessarily a Friend. He was also scheduled for the opening address at the dedication of the new $4,000,000 Chicago Theological Seminary buildings on June 4. The Seminary has just completed the new structures as the result of a gift of four million dollars for endowment and new buildings.

Lucy Bancroft Gillett of Oxford, England, and Horace Fleming of London will attend, as delegates from London Yearly Meeting, the Friends General Conference at Cape May, N. J., July 5-12. On the program to hand appear the names of the following well known American Friends of the Five Years Meeting: Alexander C. Purdy, Wilbur K. Thomas, William J. Reagan, Frederick J. Libby. Crystal Bird and Rachel Davis DuBois will give addresses on Race Relations. An interesting exhibit will be displayed at the reception room at the entrance of the pier which will include a graphic representation of the work of the Society of Friends, methods of religious education, and fields of Social Service in which Friends are interested. There will be a special exhibit of the American Friends Service Committee.

Esther Stranahan, daughter of Edgar H. and Irene D. Stranahan of Oskaloosa, Iowa, who will graduate from the school of religious education, Boston University, Boston, Mass., receiving the Master of Arts degree, has been engaged as religious education director for First Friends Meeting, Richmond, to begin work on August 1. She is a graduate from Penn College and from the International Camp at Lake Geneva where she has served as a group leader. This summer again as last, she will teach in the Iowa Training School directed by the Iowa Council of Religious Education. In Richmond she will devote her time to religious education conducting monthly teacher training classes and act as advisor to officers of the Bible school. It is hoped that a week-day school of religious education for boys and girls of the public school may be organized for the next school year. The Junior Church and the Christian Endeavor Society will also feature in her field of activity.

Homer L. Morris, head of the Department of Economics and Sociology at Earlham College, has resigned as a member of the Earlham Faculty to accept the position of Director of Public Relations of the Reading Hospital, at Reading, Pennsylvania, where he will take up his work on September 1. His new duties will include contact work between the hospital organization and the public, the development of new ways in which to serve the community in health programs and similar types of service, studies of hospital operating costs and efficiency, and the building up of stronger financial support of the institution. This is a new field just beginning to open up in the field of hospital administration and the position at Reading gives Homer Morris a unique opportunity to blaze new paths in the applied field of his major interest, Sociology. In addition to his college work, Homer Morris is very actively identified with the work of the Five Years Meeting, having served for some time as a member of the Executive Committee of the Foreign Mission Board. Following the 1927 session of the Five Years Meeting, he was elected Chairman of its Executive Committee, which is the governing body at interim.

We are in receipt of two strikingly effective posters which have recently been issued by the Friends Peace Committee of London Yearly Meeting. They are twenty by thirty inches in size and display very attractively two quotations. The caption on the one is, "The Prince's Peace Call," followed by this quotation from the 1927 Armistice address of the Prince of Wales: "If we are to save ourselves and those that come after us from a renewal in an even more frightful form of all that we suffered in the Great War, we must by our every action, in our every day conversation, and even in our very thoughts, seek peace and ensue it." The caption on the second is, "America Says," followed by this statement of Ambassador Kellogg to the French Ambassador at Washington, February 27, 1928: "All war is an assault upon the stability of human society, and should be suppressed in the common interest. The Government of the United States desires to see the institution of war abolished, and stands ready to conclude with the French, British, Italian, German and Japanese Governments a single multilateral treaty open to subsequent adherence by any and all other Governments, binding the parties thereto not to resort to war with one another."

In an April issue of one of his illuminating occasional letters, sent out to a number of Friends, Henry T. Hodkin, writing from Shanghai, gives the following interesting sketch of his recent visit to America: "There is always a certain exhilaration to a slow-moving Britisher in visiting America. One is whirled from one thing to the next so breathlessly. One is expected to respond to so many and such varied demands. One finds one's self in unexpected places and among strange folk yet made surprisingly at home and, as it were, taken for granted. I always live a kind of wonderland existence in America—so much goodness and so much comfort—such a pile of money being spent so lavishly, such a sense of being on the top of everything and being sure to succeed. And yet away deep down one is a little disturbed. Things seem a little too easy and simple—or a

little too lavish or superficial. Sometimes, sitting in one of the hotels, so super-comfortable, I could not help wondering whether the animal was not getting up on top again and whether nature was being conquered with one hand and made master again with the other. I left America thankful to have paid the visit, thankful too, that my lot was cast in more restful regions—even in China passing through her great revolution!"

William B. Harvey in his report of the American Peace Society Centenary at Cleveland, Ohio, last month for *The Friend* (Philadelphia) writes: "Many of us very much regret that the American Peace Society, at this time of sincere search on the part of the nations for avoidance of war, has not taken a more advanced stand for peace, thus worthily entitling it to the name it has held for a century. For a great part of that time, great credit is due it for effective work. Influence rightly exerted can effect changes in all man-made enterprises." He then raised the question, If those of us who take the pacifist position stand back and say, "we will take no part in the proceedings of this Peace Society," are we not losing an opportunity for very definite service? The point is demonstrated earlier in his report after giving the subjects for discussion: The International Implications of Industry, of Justice, of Education, of Religion, of Social Agencies, and a special commission whose aim was to coordinate the efforts for peace; he adds "The writer was most interested in the commission on Religion composed of ministers and church workers, but what a mixed group it was! A minister of the Gospel pleading for a resolution favoring military preparedness, and a member of the American Legion opposing him; an important officer of the Society giving high praise to military training in our educational institutions. The two Quakers in the group tried to be faithful to their convictions at critical periods."

NEWS OF OUR MEETINGS

For the second time in the last six months, the members of Plainfield, Indiana, Friends meeting had the pleasure of seeing those who are to be the future workers of the church. On May 20, the pastor, Norval E. Webb, gave out pins to the children for three months with only three absentees. Five children received pins for their first quarter of perfect attendance and a large number was given a blue and white pin with number "2" in the center for their second quarter of perfect attendance.

At the Capay Rancho Friends Community Church near Orland, California, on Easter Sunday, six were received as new members, and on May 20 when "Go to Church Sunday" was observed, an increased attendance was quite noticeable. The Pastoral Committee and the Monthly Meeting have asked the pastors, Ellis A. and Clara M. Wells to remain for another year. The County Ministerial Association met in the Community Church for their May meeting and, after the serving of a fine luncheon, a thoughtful paper was read by a Methodist pastor on the "Cause and Cure of a Refrigerator Church."

More than three hundred members and friends of the Friends Church at Amboy, Indiana, assembled in the basement of the church to formally welcome the new pastor, Donald B. Spitler, and his family. The reception was in charge of the social committee of which Thomas D. Kelsay is chairman. Addresses were made by H. G. Ballard on behalf of the church, by Frank J. Long, pastor of First Friends Church at Marion, and by Charles E. Hiatt, Yearly Meeting Evangelistic Superintendent. Light refreshments were served and many personal expressions of welcome were extended to the new pastor. Music was furnished by the Sunday-school orchestra.

Pleasant Plain Quarterly Meeting was held at Woolson, Iowa, May 18-20. The meeting of Ministry and Oversight, Friday afternoon, was an unusually vital time. While there was no visiting minister the pastors of the Quarterly Meeting were all present and as the reports on evangelism were given from the several congregations a stirring interest was aroused that broke out in informal consideration of the theme. The subject presented by the Quarterly Meeting's committee for discussion was "Our Young People and the Church." This proved to be a continuation of the same practical issues that had been before us and a very profitable looking-hopefully-forward was the result. On Saturday, J. Lindley Jones, pastor of Oskaloosa Meeting, was very acceptably present, who brought a message on "I will hear what Jehovah will say," which was much appreciated by all. He also spoke at the Sunday School Conference on Saturday evening when a full house greeted him. Sunday morning, Dr. McCracken and Prof. Burrows, of Penn College, were present. Prof. Burrows brought the message to a pleased audience. The noonday luncheon was served under the copious shade trees on the lawn by the members of the "Boosters Group," an organization of the young people who sponsor "Young People's Night" the first Sunday night in each month. The afternoon session of Quarterly Meeting is regularly given over to youth and these live wires came in from every meeting to bring their numbers on the program and hear Arthur Kellogg, the Yearly Meeting C. E. Supt., who gave the address. Jeanette Hadley read the play, "The Color Line," and splendid musical numbers were given by the several meetings represented. There was no evening session on account of the Baccalaureate address for the Richland High School so near by which all wished to attend. But the attendance throughout was unusually large and gratifying.

A union memorial service was held at the Friends Church, West Branch, Iowa, May 27, when the pastor, A. J. Hanson, spoke from Ex. 13:14, and the presence of the Lord was felt to be very near. In the evening the young men had charge of the service which was an illustrated talk showing what Friends are doing in Russia. The pastor with wife and daughter leave June 11, for a month's vacation and visit with the daughter and family at Minneapolis, Minn.

Boston Friends continue the Sunday morning meetings for worship as usual at 10:45 in Andover Theological Seminary, Francis Avenue off Kirkland Street, Cambridge. The Adult Bible School class has been very well attended and during May interesting talks have been given by Stephen Rushmore on Worship; by Arthur Minney, an English Friend, on the Religious Significance of the Labor Problem to Young English Friends; by Mary E. Duguid on How Friends have met Social Reforms; and by Chester C. Smith on the Gospel of Peace. The women's missionary society had its final meeting for the season at the home of Florence Gifford Selleck when Jeannette Swain presented the lesson in a most interesting way and Edna Haviland gave a very enjoyable and appealing description of the school at Ram Allah. Every Tuesday at 4 p. m. tea has been served at Friends Center. When Maud M. Hill was hostess, Eleanor Wood Whitman spoke on Friends and Art; and when Agnes Gretsch was hostess, Helen Seabury from New Bedford told about the Peace essays that have won prizes. On May 25, George and Lucy Herbert celebrated their golden wedding.

New Garden Quarterly Meeting was held the last Saturday in May at Williamsburg, Indiana, following the recent custom of rotating among the four Monthly Meetings. The next Quarterly Meeting will be held at New Garden where it has assembled for over one hundred years. There were two good talks from local pastors: Logan Hunt of New Garden and Elwood Davenport of Webster. The Peace Committee of which Daniel Lawrence is chairman, arranged for a Peace Contest for Sabbath afternoon. The five speakers from seventh and eighth grades did so well it was difficult for the judges to decide which won first place. All seemed satisfied, however, that Ruth Slick of New Garden should receive first prize. Her subject was "Will America Bleed Again?" The orchestra of

OPEN FOR SERVICE

Since we are concluding our work at Courtland Avenue, Kokomo, Indiana, we shall be glad to consider inquiries from Meetings that may desire pastoral service for the ensuing year. Details may be adjusted by correspondence. Address HOMER G. BIDDLECUM, 1310 S. Courtland St., Kokomo, Indiana.

Fountain City Sabbath School played several times, and there was an exercise by children from Arba and one from those of New Garden. Daniel Lawrence had an acrostic "War is Wrong" which was very good.

The Fountain City Ladies' Aid has put a hard wood floor in the church, which was used first for the entertainment given by the losers in "The Missionary Reading Contest." Besides several pieces of vocal and instrumental music, there was a guessing contest of thirty books represented by dress and acts of persons, or by something they carried around the room so that all could see. It was very interesting. The two books 'Little Men," and "Little Women" were represented by eight little folks four or five years of age who sat on the platform under the new concealed lights the Ladies' Aid had given to the church. They looked very dignified in their garbs like men and women. There are a few boys about eleven years of age, who sing solos in church or Sabbath school with very good effect. They sang on this occasion and were encored. The children and young people are staying to church better than formerly, possibly because they are used more. The C. E. Society is growing. They pledged $30 to Quaker Haven at Dewart Lake. They made a good part of it at an "Old Melody Contest," when all were dressed as old fashioned as possible. They sang old songs or gave appropriate readings. It was much enjoyed. The pastor is planning for a 'Mid-Summer Campaign of Personal Evangelism."

LONG BEACH ACTIVITIES

Happiness in good fellowship prevailed when fifty members of the Pastor's Aid society of the First Friends Church of Long Beach, California, met in the hospitable home of the president, Anna Bruce, 119 Atlantic Avenue, for the May meeting. Sewing and a business session preceded a delicious luncheon served by the committee: Bess Menke, Mary Hinshaw and Cora Dean. Each member had contributed ten cents to this committee, whose economic and culinary efforts won great praise and they were unanimously chosen to serve another month. The following committees were named for the coming year: purchasing and planning, Laura Gilbert, Anna Bruce, Florence Wiltsee, Loren Stout, Bess Menke and Ida McCoy; sewing, Bertha Ahrens, Nellie Baker, Alida Brady, Isabelle Bewley and Marie Robinson. The occasion was also the birthday of Mrs. Wiltsee, president of the missionary society, who was presented with an ovenette and many good wishes.

At two o'clock Nellie Davis Hazzard was the gracious hostess for the missionary meeting in her home, 345 Atlantic Avenue. Devotionals were conducted by Grace White of Whittier, president of the Missionary Executive Board of the Yearly Meeting. Her theme was "The All-Sufficiency of Christ," and she read portions of scripture which proved the spiritual provision for life as applied from the physical viewpoint. She said the comforting vision of the missionary is of this Good Shepherd who supplies all our needs, also that we can all be missionaries through prayer, service of self and giving of money. As it was near Mother's Day, Mrs. Loren Stout, soprano soloist, stated she had chosen for her number, "It Was For Me" by Charles Blount, who dedicated this beautiful song to his mother. During the short business session a letter of greeting was read from "Aunt" Ruth Wilson, who enclosed $5.00. Appreciation for which was expressed by the society. Cora Dean gave the study lesson. A violin solo, "Mother Machree" was played by Dorothy Hutchinson, accompanied on the piano by La-Nelle Lindy.

Eliza Armstrong Cox, another honored guest from Whittier, gave a most informing talk on "Friends Missions in Foreign Lands," illustrating with well arranged map charts the nucleus of each established mission and its attained growth to date and proved her adeptness in delving into records and presenting statistics in an interesting and comprehensive manner. She stated "Friends missions like the Lord's began in the Holy Land, Palestine, in 1868 by Friends of London, later being sponsored by the New England Yearly Meeting. Eli and Sybil Jones of Maine were in this field and started the school for girls at Ram Allah. In 1871, Samuel Purdy, a New York man was sent by a group of Friends to Mexico and he translated text books, giving moral teaching and laying the foundation for the Matamoras Mission. Our own Sarah Lindley was in this Mission and Matahuala Mission 20 years and an outstanding result of her efforts was being manifested now in the service rendered to her people by Maria Castillo, who owes all her training to Miss Lindley.

"The prayers of the invalid mother, Sarah Cosand, that some one might establish a Mission in Japan was answered when this mother's son, Joseph Cosand, read an advertisement in the paper for an instructor in English in the University of Tokio, Japan and secured the position. The second year he was permitted to teach the Bible. This was in 1833. Later his wife, an artist in needlework, knowing the love of the Japanese women for this art, through this common medium won the hearts of the women to Christianity. They with Gilbert and Minnie P. Bowles accomplished great good in an educational and evangelistic work. Horace Coleman, General Secretary of all Japanese Missions is now in California in the interest of the International Sunday School Convention soon to convene in Los Angeles, while Gurney and Elizabeth Binford are to be in charge of the Japanese delegates.

"The Jamaica Mission was established in 1883, and the Mission in China in 1887. Our hostess Nellie Davis Hazzard had spent five years or more in mission work in China. In commenting on the recent troubles of China, the speaker quoted Kipling, "God will not be defeated" and said truly that "Dawn is coming up in China across the Bay." In 1892 Esther Baird and Delia Fistler were sent from the Ohio Yearly Meeting to India, where great blessings were wrought by these women. The Cuba Mission, started in 1900, has developed and they now have a Yearly Meeting. Since 1902 the Mission work in Africa has developed steadily.

"I stand in awe of the privilege we enjoy in established missions in every continent in the world. We have dealt with all religions, endured all climates, privations and distress, yet the work has grown and prospered, proving His words, 'And I, if I be lifted up will draw all men unto me.'" As a closing benediction she said, "Blessed is the woman whose service reaches others."

Mrs. Neal D. Newlin announced the death of a dear friend, the wife of Khalil

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Totah, superintendent of the Board of Ram Allah. Mrs. Totah was formerly Ermina Jones of South China, Maine, and spent the winter with her parents while her husband was attending Columbia University, during the pastorate of Neal D. Newlin and wife in South China, Maine. Mrs. Newlin asked for a period of silent prayer for the bereaved husband. "One Sweetly Solemn Thought" was sung with feeling by Beatrice Small. The meeting was closed with prayer in the spirit of intercession by Mary Hinshaw. During the social hour, tea and cake were served by Mrs. Hazzard, assisted by Esther Davis, Joe Menke, Dean Stanley and Beatrice Small.

The morning service on Mothers' Day was well attended with John C. Winston in the pulpit. He is manager of the Ralph C. Norton's Mission in Brussels, Belgium, and is in America on a furlough after spending five years in Europe. A service in honor of mothers was given at night by the young people of the church, Fred Bewley presiding, the pastor Neal D. Newlin giving the address. A beautiful solo was sung by Mrs. Joseph Riddick and appropriate music was rendered by the orchestra, choir and a quartet, with Joseph Riddick at the console.

DAVID T. NEWSOM

At the Newsom home in the Azalia neighborhood, near Columbus, Indiana, David T. Newson, son of Willis and Sarah Hall Newson, was born ninety-one years ago being one of the oldest residents of the county, and died at his home in Columbus, May 17, 1928. Since last September he had been confined to his home with a fractured hip and a few days before his death suffered a stroke of paralysis.

His parents came from North Carolina in 1820 and passed away when he was but three years old. During early life he helped his brothers on the farm then attended Earlham College and taught school for many years. When a young man his gift in the ministry was acknowledged by Azalia Friends and he was active as a minister for more than fifty years. He had been released for gospel service by his meeting in Kansas and North Carolina Yearly Meetings and for evangelistic work in northern Indiana. At the time of his death he was the oldest minister in Western Yearly Meeting.

In 1860 he married Lydia J. Newson to whom were born several children who with their mother died in early life. He married Ruth Woodward in 1882 who with their two daughters, Mable White of Knightstown and Eva M. Talley of Columbus, survives him. Five years ago they left the old home in Azalia to live with the daughter at Knightstown and about a year ago went to reside at Columbus. Funeral services were held at Sand Creek meetinghouse near Azalia by Lewis E. Stout of Plainfield and John R. Walter. Interment in the adjoining cemetery.

Finely flavoring a long life of useful service, was a buoyant, cheerful and forward looking spirit which characterized David T. Newsom. Long after he had been compelled to retire from active service, this youthful, sympathetic spirit was an encouragement and an inspiration to those still bearing the burdens of the church.

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WITH RICHMOND FRIENDS, VIRGINIA

The meeting for worship at 11 a. m., May 27, 1928 was in charge of the Christian Endeavorers. The Gospel Team, composed of Edward Meredith, Anderson Hammond, Emmet Frazer, Joseph F. Woodard, Ruth and Adrian Temple, took their places at the head of the meeting. The Temple girls sang "Have Thine Own Way Lord" being accompanied by Inez D. Woodard. Edward Meredith read Psalm 1 which was followed by very inspirational, spontaneous and appropriate congregational singing. The topic "Values" was developed in a three point sermon from Matt. 6:19-21. Joseph Woodard led in the first point giving references bearing on wealth and the disastrous results when the whole life is given to accumulating wealth and neglecting spiritual things. The treasure laid up in heaven was developed by Anderson Hammond who referred to stalwart Christian leaders who had given their best to share with others. Emmet Frazer, dealing with the third point showed how actions determine the motive which prompted them.

The meeting was a real feast in spiritual things and disclosed new possibilities in the development of young Christians as heralds of the gospel message.

In the evening at seven o'clock, the Christian Endeavor meeting was led by Artie Lamb, with good attendance. At eight o'clock the Cuban Mission Field was presented through lantern slides by Dr. M. Woodard. Thus ended a day of joyful service with profit and edification to all present.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 17, 1928

The Crucifixion. Mark 15:16-47.

Golden Text: God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Romans 5:8.

Daily Readings

M.—Jesus on the Cross. Mark 15:22-32.
T.—The Great Sacrifice. Mark 15:33-41.
W.—The Two Malefactors. Luke 23:32-43.
T.—It Is Finished. John 19:23-31.
F.—Burial of Jesus. Mark 15:42-49.
S.—Justified by His Blood. Rom. 5:1-11.
S.—An Offering for Sin Isa. 53:7-12.

Probably a small part of the lesson period should be used to recall the facts of the crucifixion as given in the Gospels. But more time may profitably be spent on the meaning of the cross.

Briefly stated the main facts are these: Pilate had Jesus scourged with the terrible Roman scourging which sometimes itself brought death. This was followed by the mockery of the inhuman soldiers. A small procession formed about Jesus and two condemned thieves to go to the place of execution. A captain and four soldiers were in charge. John (19:17) says Jesus started bearing his own cross. That this was customary may be inferred from Mark 8:34. They met Simon a native of north Africa and compelled him to carry Jesus' cross. Jesus warned those lamenting for him to spend their grief on the city, which was sealing its own doom. He refused to take the anaesthetic drink offered. At nine o'clock he was crucified. (v. 25. John 19:14 varies a little in the hour). The soldiers took his clothes. The crime for which he was sentenced was placed on the cross, "The King of the Jews." As they nailed him to the wood, Jesus prayed forgiveness for them (Luke 23:34). He was jeered at by those who passed by, by the priests and scribes, and by the two thieves, (though Luke tells that one believed on him and prayed his favor in the coming kingdom). Jesus charged John to care for his mother. From noon until three p. m. darkness fell on the land. About three o'clock Jesus cried out "It is finished" and died. The veil of the temple was torn from top to bottom. Matthew records an earthquake and the dead being raised, (27:51-53). The captain in charge was profoundly impressed that Jesus was more than man.

The seven often-quoted sayings of Jesus from the cross are:—(1) Father, forgive them for they know not what they do; (2) Verily I say unto thee, Today shalt thou be with me in Paradise; (3) Woman, behold thy son!...Behold thy mother!; (4) My God, my God, why hast thou forsaken me? (5) I thirst; (6) It is finished; (7) Father, into thy hands I commend my spirit.

What is the meaning of the cross for us?

1. It proclaims the devilishness of sin. The white light of Christ's heavenly spirit sets off the blackness of human malice, hypocrisy, selfishness, injustice, and heartlessness. The blindness and depravity which crucified Jesus is the same that perverts men and nations today. Verily "He was wounded for *our* transgressions."

2. It proclaims the boundless love of Christ, and through him, of God. Jesus went to the cross because he loved the world. He was the Good Shepherd who gave his life for the sheep, not fleeing when the wolf appeared. Jesus went all the way. Love could not be more loving. Not for his friends alone did he die, but for a world that stones its benefactors. Jesus went the second mile. He forgave the seventy times seven. His was the love that "will not let me go."

3. It draws me to him. "Love so amazing, so divine, demands my love, my life, my all." Says Rabbi Enelow, "Jesus has become the most fascinating figure in history." The cross reveals Jesus the World's greatest hero. It lays hold upon the heroic in men's hearts.

4. It makes plain for us the true way of life. It explains the paradox of finding life by losing it. The way up to heaven is down through the valley of humiliation. "Blessed are the meek, for they shall inherit the earth." Willingness to carry a cross is the test of discipleship. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

5. It brings redemption. Not in any magical or mechanical way, but because from it streams the love of God. Love is the redemptive power. Mother's love wins the prodigal when all else fails. We sing of the beauty and wonder of the cross. Let us not forget that it was not a toy, or an ornament, or even a symbol to Jesus. It was something to die on. Says Sandburg, "I don't want a lot of gab from a bunkshooter in my religion...I ask you to come through and show me where you are pouring out the blood of your life." Reverently we may say the sacrifice of Jesus is not all-sufficient. We make it all-sufficient when we enter into "the fellowship of his sufferings." Professor Small affirms, "When men fully understand the world, they will understand that Jesus was right about sacrifice...Life is vicarious in that its processes begin and continue and end with exchanges of sacrifices, wherever there are moral beings."

6. It proclaims the victory of the spiritual force of love. The powers of evil did their very worst, but it all ended in a glorious resurrection. Thus the cross is the sign by which we conquer.

"Count me o'er earth's chosen heroes,—
they were souls that stood alone,
While the men they agonized for hurled
the contumelious stone,
Stood serene, and down the future saw the
golden beam incline
To the side of perfect justice, mastered by
their faith divine,
By one man's plain truth to manhood and
to God's supreme design.
By the light of burning heretics Christ's
bleeding feet I track,
Toiling up new Calvaries ever with the
cross that turns not back."

L. W. REYNOLDS.

Lynnville, Iowa.

FOR SALE

A story and a half brick house with ell and stable attached, and two acres of land. Near Friends Church and postoffice, near beautiful China Lake. Address for terms, L. W. Jones, South China, Maine.

BIRTHS

BAMBOUR—To Stephen and Nellie Bambour, Orland, California, May 7, 1928, a son, Richard Allen.

STANLEY—To Elliott M. and Ruth Stanley, Orland, California, February 19, 1928, a daughter, Reba Muriel.

TERRELL—To J. Gurney and Faith Austin Terrell, Atwood Farm, New Vienna, Ohio, May 28, 1928, a daughter, Elizabeth Jane.

MARRIAGES

BOETTCHER-CRAWFORD—In Loup City, Nebraska, April 24, 1928, Pacia Crawford and Henry Boettcher.

DEATHS

HOBSON—At Corning, California, May 16, 1928, George Washington Hobson, after an illness of several months, aged 77 years. Born in Indiana, he was for a time a minister in the Friends Church and afterward became prominent in the political life of Indiana and Illinois, serving four years in the Senate and four as Representative. About nine years ago he came to Corning with his wife and two sons, Frank O. and Virgil W. and was prominent in church work in the vicinity. Funeral services were held in the Presbyterian church, the pastor being assisted by Ellis A. Wells, pastor of Capay Rancho Community Church, of which he was a member. Interment in Sunset Hill cemetery.

OVERMAN—At Amboy, Indiana, May 10, 1928, John Ford Overman, son of Cornelius and Rebecca Ford Overman, in his 88th year. Born near Arba, Indiana, he came to Amboy when thirteen years of age and in 1858 married Rebecca Jordan, and to them three children were born. Left a widower he married Lydia M. Sheridan in 1866, and of their nine children, two with the mother survive him. He was active in the welfare of the community, was proprietor of the first general store and built the first grain elevator in 1867, continuing in the grain business for more than twenty years. A friend to those in need, his words and deeds of helpfulness will abide with those privileged to know him.

EUROPE THIS SUMMER?

Four new Friends Centers visited in the course of a delightful trip. Write: Eleanor Wood Whitman, % S. A. Wood, Knightstown, Indiana.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Oregon: Newberg, Oregon; June 13; Edward Mott, 1169 Kirby Street, Portland, Ore.

California: Whittier, California; June 18; Allen U. Tomlinson 132 South Friends, Whittier, Calif.

New England: Oak Grove Seminary, Vassalboro, Maine; June 22; Lindley M. Binford, 169 Concord Street, Portland, Me.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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